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"Upon what meat doth this our Cæsar feed that he is grown so great?" Strong meat, no doubt, too strong for babies, for the average man and woman, for the student of politics and the lovers of freedom, beauty, and wisdom, whose faint pipings are drowned by the trumpet's blare. This may be *The New Nationalism*, but it is not democracy.

THE CONFLICT BETWEEN INDIVIDUALISM AND COLLECTIVISM IN A DEMOCRACY. By CHARLES ELIOT. New York: Charles Scribner's Sons, 1911.

Nothing could be more unlike *The New Nationalism* in temper and treatment than President Eliot's three lectures on *The Conflict Between Individualism and Collectivism in a Democracy*. Both books consider many of the same social, industrial, and political problems. The solution proposed in one is the sharp bending of the popular will, in the other the slow changing of the popular attitude of mind by education. Individualism, as defined by President Eliot, is that tendency in human society to emphasize the rights of each person and to place a high value on initiative. Collectivism is the tendency to distrust individual initiative and to hold "that the interest of the many should override the interest of the individual, and, whenever the two interests conflict, should control social action, and yet does not propose to extinguish the individual, but only to restrict him for the common good, including his own." These two tendencies have come into constant conflict for over a century. Since 1870 Collectivism as a social programme has made steady gains at the expense of the older individualistic points of view. Three aspects of this conflict are discussed with the keen insight of a man of affairs, and the wealth of knowledge and experience of a close student of men and institutions: first in the industries, secondly in education, and thirdly in government. In all these three departments of human activity Collectivism has steadily gained on Individualism. The development has been constructive, not destructive, inevitable in consequence of other profound social and industrial changes beneficial in the present and hopeful for the future. It tends neither to anarchy nor to despotism. Its object is that stated in the preamble of the Federal Constitution: "To promote the general welfare and secure the blessings of liberty to ourselves and our posterity."

ANNALS OF EDUCATIONAL PROGRESS. By J. P. GARBER. Vol. VIII., Lippincott's Educational Series. Philadelphia and London: J. B. Lippincott, 1911.

The most absorbing problems which modern men and women are called upon to grapple with are—after problems of local, State, or Federal government—those connected with school, college, and university administration. Governing the people and educating the people were considered by the Greeks the only pursuits worthy of a free citizen. They remain in twentieth-century America the pursuits which present the greatest complexity of human interests and demand the most disinterested service. A glance through J. P. Garber's *Annals of Educational Progress* for 1910, which appears as Volume VIII. of Lippincott's Educational Series, gives a very fair idea of the complexity which faces the modern educator, and